



CHRISTIAN SOCIAL WELFARE

The Christian as a Citizen

Arthur S. Flemming

Chronic Crisis and Survival

Mrs. Douglas Horton

Looking Ahead with Christian Social Welfare

Almon R. Pepper

JUNE

1954

CHRISTIAN SOCIAL WELFARE

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The Christian as a Citizen

ARTHUR S. FLEMMING

Director, Office of Defense Mobilization

Extracts from vesper address at the National Conference of Social Work, Atlantic City, May 11, 1954, by Dr. Fleming who is also a vice-president of the National Council of Churches.

FOR MANY YEARS I have read books by Leslie Weatherhead, a pastor of the City Temple in London, England. One of them contained two sermons that were preached in the middle of the blitz during World War II. One was built around the commandment of the Master that we are to love our neighbor; the other that we are to love our enemy. Dr. Weatherhead emphasized that, as Christians, we have an obligation to do everything within our power to help our neighbors realize their highest possibilities.

That commandment of the Master has given me trouble—as I feel sure it has given a great many persons trouble over the centuries. But Dr. Weatherhead made it possible for me to look at it in an entirely different light. I may not *like* my neighbor, I may not *approve* of everything that he does, but as a follower of the Master, I have an obligation to do everything within my power to help that neighbor realize his highest possibilities.

I would like to think of that commandment in the light of the Christian's responsibilities as a citizen. First, the citizen who takes advantage of the opportunity to vote is carrying out the commandment of the Master. He is helping his neighbor to realize his highest possibilities. Why? All of us appreciate the fact that if there are in positions of responsibility in government, men and women who are dedicated to serving their fellow human beings, then government becomes the instrument through which we can help our fellow human beings realize their highest possibilities.

It seems to me that a Christian who participates in the activities of the political party of his choice is helping his fellow human beings realize their highest possibilities. The Christian who refuses to participate in the life of the political party of his choice turns aside from an opportunity to put into public office men and women who are dedicated to serving their fellow human beings. The Christian who turns aside in that manner fails to carry out to the fullest possible extent the commandment of the Master that we are to love our neighbor.

Also, a Christian who takes advantage of an opportunity presented him to serve in public office is taking advantage of an opportunity to carry out the commandment of the Master. One who turns aside from such an opportunity for purely selfish reasons is deliberately refusing to obey the commandment of the Master.

We've gone through a period in our nation when the spotlight has been turned—and properly so—on men and women who have used public office for the purpose of furthering their own selfish interests rather than for the purpose of serving their fellow human beings. But take any one of these cases, trace it back far enough, and you will find that somebody was offered the opportunity of serving in that particular post—someone who was dedicated to Christian ideals, someone well qualified, but who turned aside from the opportunity. Someone else was put into the position by default. The first person must accept responsibility for helping to undermine government—for failing to take advantage of an opportunity to serve his fellow human beings.

The Christian who does everything within his power to arrive at intelligent conclusions, and conclusions that are consistent with the teachings of Christ relative to the great issues of our day, is a Christian who is taking advantage of an opportunity to help his fellow human beings realize their highest possibilities.

Those who refuse to come to grips with the great issues of our day and refuse to do those things which can be done which will enable us to reach intelligent and Christian conclusions relative to those issues say "I don't have the time"—and yet we all know that we've got time to do those things that should be done and must be done. They say "After all, as an individual I cannot influence the course of events", and yet they know—and we know—that each individual does have the opportunity of influencing the course of events. Never minimize the impact your thinking can have on one who serves in an executive government post. I know from years of experience in Washington that the individual who thinks his way through to intelligent Christian conclusions relative to the great issues of our day does have an influence on the course of events.

Lord Leverhulme who, in the early part of the twentieth century, was an outstanding British business leader, wrote: "So often we fix our attention too much on the goal of our ideals rather than on the best methods to follow in order to reach the goal." How true that is. I'm not sure that we fix our attention too much on the goal of our ideals, but I am sure that we do not do all that we can and

should do to develop methods designed to reach the goal of our ideals. If we are to reach the goal of our Christian ideals, we will do so only as we work in and through Christ's church in the development of methods designed to achieve those goals.

The local church has a tremendous opportunity in this day to bring its members face to face with their responsibilities as Christians in the field of citizenship. Yet how much are we doing along this particular line? Do you know a local church that has consciously adopted and put into writing an objective which might read: "To do everything within our power to confront the members of our congregation with their responsibilities"? How many local churches are bringing into group meetings those who carry responsibility in local government, giving them an opportunity to share their problems with Christians who should have a very real concern for the effective working out of those problems? Do we at the level of the local church do all that we can to develop methods which will help us to reach the goal of our Christian ideals in the field of citizenship?

It is clear to you just how this particular commandment can be applied in social work to which you have dedicated your time, talents, and resources. But, at the level of the local church we are not doing all that we can do and should do to make the congregation realize that when they turn aside from the opportunities that your work presents to them, they are deliberately turning aside from an opportunity to put into effect the commandment of the Master that we are to help our neighbors realize their highest possibilities. In the field of citizenship and in the welfare field it is so important for us to strengthen our spiritual foundations.

Only as we bring the followers of the Christ to the place where they are willing to give their lives in the field of citizenship, in the welfare field, and in other areas in such a way that they help their fellow human beings realize their highest possibilities can we possibly move in the direction of strengthening our spiritual foundation in such a way as to insure the fact that this world of ours will not again be plunged into an all-out war.

What a glorious opportunity for those of us who are associated with the church as pastors, as laymen, or, as Elton Trueblood refers to us, as "ministers of Jesus Christ", what a glorious opportunity we have, day in and day out, to make a major contribution to the strengthening of our spiritual foundation by bringing men and women to the place where they accept their Christian obligation to help their neighbors realize their highest possibilities.

Chronic Crisis and Survival

MRS. DOUGLAS HORTON

President, National Social Welfare Assembly

From an address given at the annual meeting of the National Social Welfare Assembly, New York, April 2, 1954.

A CHRONIC CRISIS, like a permanent emergency, may be the new normality but it is a paradoxical contradiction. I recall my first introduction to crisis when, as a child, I was told that somebody I knew had pneumonia. We were waiting for the crisis. If it passed, the patient would survive. If it did not pass, the patient would die. There was a clearcut decisiveness about the situation which made the anxiety terminable and therefore endurable.

Now we find ourselves chronically waiting for something to determine the survival or destruction of values we hold most dear, and the crisis never seems to pass. Always, when we think a fateful moment has been endured and the critical period passed, another looms ahead, creating in us more or less innocent bystanders the mounting tension, the deep anxiety, the painful uncertainty of the typical crisis.

Some people act as though they really enjoy this situation. Some seem to desire to tempt tragedy. Some public figures seem to be "emotional hypochondriacs." Others seek to meet the situation by ignoring it.

My remarks are directed to people of character who recognize crises, feel their strain, care whether or not our values survive. Sometimes we call people like that responsible citizens or civic-minded citizens or social workers. Much of the threat to our cherished values is no lie. But manlike, let us turn and face it.

The immediate threat is the threat of the H-Bomb, communism, and of un-American anti-communism. The bomb is a threat because of an enemy that might use it. Senator Lehman said recently, "we are faced today . . . with a challenge to our basic assumptions. Our current danger here at home is not from the accused but from the accusers . . . demagogues have launched a wholesale attack against the very sinews of our power to oppose communism. . . . The survival of every value we hold dear, at home and in the world abroad, is at stake."

But communism and demagoguery have existed for a very long time. Why are they so alarming now? Are they not symp-

toms of a more fundamental ailment of society?

Professor Goodwin Watson of Teachers' College, Columbia, lists five factors. We live in a time of rapid change and the rate of acceleration is increasing. We live in a time when barriers are falling with alacrity—racial barriers, those between classes, sexes, nations. We live in a time of growing institutions whose size makes the individual remote from the centers where decisions are made. Because of the preceding factors, we live in a time of widespread insecurity. Finally, we live in a time which—fortunately—has taught us that change can be directed by setting up institutional situations which change social attitudes which, in turn, change other situations.

Let me call your attention to the Watsonian Point 4. Because of rapid change, the breakdown of long-standing barriers between groups, the magnitude of economic and other institutions, we live in a time of widespread insecurity. Insecurity results from a combination of powerful forces, a combination of circumstances which cannot be blamed reasonably on any person or group of persons as the sole culprit or culprits responsible for it. Scapegoats go way back in our heritage. Scapegoats (Russians or Senators or Economic Royalists or Socialists—creeping or leaping—or even Democrats or Republicans) are convenient, but blaming our state of mind on any of them ignores the complexity of the situation which makes men feel insecure.

Our sense of crisis arises from the frequency with which we face new, unanticipated situations. We feel inadequate to cope with situations in which we are involved because of decisions remote from us. We are afraid of the new thermonuclear power because we don't know who's going to use it.

The General Board of the National Council of Churches recently adopted a statement about investigative procedures in the Congress. It included the assertion that a threat to freedom more basic than procedural abuses by Congress has "been a growing tendency on the part of our people and their representatives in government to suppose that it is within the competence of the state to determine what is and what is not American. The American way is to preserve freedom by encouraging diversity with the unity of the nation and by trusting truth to prevail over error in open discussion. The American way is to rely upon individuals . . . depend upon the educational institutions . . . look to the churches . . ."

Our way of doing things is changing fast. We are unsure of the

new ways, a bit nostalgic for the old. It is frustrating to feel that values are in danger under conditions where there seems to be nothing we can do about them. This is the mood of crisis. In our insecurity communism and demagoguery take on ominous proportions and become menacing. Our visible immediate threats are dangerous because we are insecure. They are symptoms of a disordered world.

Lester Markel made some suggestions in a recent NEW YORK TIMES. "Leadership is needed to state and restate the great truths that have been obscured by the fogs; to bring light into the dark areas of ignorance and the darker areas of prejudice. . . . But a strong leader cannot solve all our problems for us. There is no Moses who can lead us through the Red Sea of communism. Leadership stems basically from the Main Streets of the nation rather than from the Broadways or Pennsylvania Avenues. There is the obligation on each citizen to fulfill his duty in these decisive times. . . . With faith we cannot fail."

"Leadership is needed." Have you discovered, as I have, how much easier it is to know what President Eisenhower or Secretary of State Dulles or our Congressmen should do than it is to know what you and I should do? We have a job to do ourselves. How can we tackle what I consider to be the real problem: the problem of insecurity—you in your small or large corner and I in mine?

We cannot, even if we would, check the speed with which our world is moving. We cannot, even if we would, prevent the crumbling of the barriers between us. We cannot, even if we would, return again to the simple social organizations of an earlier day. We cannot, in other words, avoid insecurity by avoiding the challenge of a changing world. We can, if we will, prepare to meet the challenge in a way suggested by Mr. Markel, "With faith we cannot fail."

With faith in what? Let's start with simple elements of the faith of free men.

We have faith in people, their essential dignity, their right to be free, their responsibility to help each other maintain their freedom. We betray that faith when we deal with people as mere cases. We have faith in people but faith without works is dead. Are we keeping our faith in people alive by keeping it at work?

We have faith in the power of truth. We who live in the daily round of symposia, consultations, round tables, discussions, conferences, committee meetings—surely we must believe in the power of truth to conquer in the free market place of ideas. Truth

is stronger than falsehood or, indeed, than error. We believe in truth, but faith without works is dead. Are we exercising our faith in the power of truth, doing what we can to keep the market place of ideas free enough for truth to show its strength?

We have faith in our heritage of goodwill, justice, adventure-some courage. We don't define goodwill in sentimental terms as an emotion incompatible with judgment, even condemnation. Good will and stern judgment are not incompatible.

One consequence of our national insecurity has been a growing unwillingness to tolerate any gesture of good will toward individuals and nations we know to be in enmity to many of our dearest values.

What would happen if we should decide to welcome again—with enthusiasm—"the tired, the poor, the huddled masses yearning to breathe free" who choose to enter our country from the overcrowded lands across the seas? What would happen in a cold war if we tried warming our enemy with undeserved friendliness instead of freezing him with well deserved hostility?

Well, we believe in goodwill, in justice. But faith without works is dead. Faith in people, in truth, in justice and goodwill give men courage to be free. Faith in our faith will help us emerge from the mood of crisis into the adventure—into the future which our times demand. Men secure in their faith can tackle danger without faltering, repudiate doctrines contrary to their faith, resist the lure of demagogues.

The challenge to our assumptions about the dignity of man, the power of truth, the conquering might of goodwill is leading intelligent people back to a consideration of the grounds for their faith in these democratic virtues. It is no accident that a larger percentage of Americans are affiliated with religious institutions than has ever been true in the history of the country. Men and women are voluntarily identifying themselves with churches and synagogues, consciously seeking some contact with a power greater than themselves. Cynics may interpret this as the desire of frightened men to run for cover. Believers interpret it as the desire of humble men to draw strength from God.

There is a quiet confidence for a time of crisis in the awareness of the power and love of God who won't be blown out of the universe by any bomb from A to Z. Faith in God, rightly understood, means faith in people, truth, goodwill and justice—the sole irresistible antidote to defeat and despair in the midst of chronic crisis.

Looking Ahead with Christian Social Welfare

ALMON R. PEPPER

*Director, Department of Christian Social Relations,
National Council of the Protestant Episcopal Church*

From the chairman's address at the Christian Social Welfare Associates' first annual meeting, Atlantic City, May 11, 1954.

CHRISTIAN SOCIAL WELFARE ASSOCIATES represents the work of the Christian churches in every branch of social work—social casework, social group work, community organization, social education and community action, medical and psychiatric social work. Its members work in a wide variety of settings—child care agencies, hospitals, settlements, parish churches, homes for the aged, seamen's agencies, youth and family counseling—among migrants, with the foreign born and minority groups.

In planning for the 1955 Conference on the Churches and Social Welfare, we have begun to realize how diversified and all-inclusive the programs of the churches really are. Only the full resources of the National Council's research department and a year of study will give us the total facts. Therefore, I shall limit myself to suggesting some trends.

I suggest first that the churches are seeing their social welfare work not as something separate and different from the normal and traditional work of the church. Increasingly the concerns and activities in the social welfare field are accepted as an essential part of the total mission of the Christian church. There was a time when social work and social action were thought of as extracurricular activities indulged in by strange and eccentric members. These minorities usually banded together for mutual comfort and protection. I believe that we all see evidence that the mission of the church now includes concern and action for the welfare of society. We continue to be challenged at times and we have a continuing and increasing responsibility to interpret and educate our people—so that more of them may understand what we are trying to do. The trend, however, is, I believe, in our direction.

Second, I believe that the churches are giving increased attention to the total needs of men. Man is seen as a whole with capacities to grow physically, mentally, socially, emotionally, and spiritually—and the Christian religion is concerned about his total welfare. As churches, we do not show the same responsibility to

serve man's needs in each of these categories with equal intensity. The spiritual field is our special preserve, but we have never yielded our equal concern for man's other needs. We exemplify this by operating hospitals and clinics, schools of all kinds, community and recreational centers, and in the emotional field by nurturing family life, and by providing case work and counseling services.

In a word, the religion of the Incarnation must respect every aspect of man's life and must always show this by maintaining some of its own services to nurture and enhance man's total being. This is the basic reason why the churches dare not offer any second rate, shoddy, or substandard social services. To do so, and to know that we are doing so, would be to deny all that we believe and stand for.

This second trend has two aspects which are probably trends in themselves. One is the increased concern which the churches and churchmen are showing in social education and community action. Not being able, and in our democratic society not wanting to provide all the medical care, old age assistance, child welfare, or proper housing and recreational programs, we are making it our business to see that these are more readily available to all people through community or public services. We have much more to do here both as to quantity and quality, but we are on our way.

The other aspect of the second trend is the progress we are making in using the understanding skills and competences of other disciplines in the "normal" ministry of the church. If we are to serve the whole man we need the assistance of social work, psychiatry, sociology, anthropology, community organization, and all the other social sciences. These we are using increasingly.

The third trend which I hope can be seen is that of cooperation and coordination between the activities of the church and those of private and public non-sectarian agencies, and more importantly for our purposes between the agencies of the churches themselves.

It takes money and trained staff to operate social services, to nurture and heal the whole man, and to do this in a fashion which is a credit to our religion. We have none too much of either money or personnel, so our solution lies in the direction of more cooperation and coordination. Even if each church among us does much more than it is doing, there will still be many opportunities to pool our resources at certain points. Certainly in some communi-

ties it would be better to have one good social agency or one good piece of social action than two or more weak or substandard services. Through local and state councils of churches we are learning how to pool some of our services or coordinate them in such a way that they offer a more effective service to a larger constituency. Some new services are being developed, such as work in family and children's courts, chaplaincy service in institutions, central counseling and referral services, and a variety of services to migrants and in housing projects. At the national level the cooperative program for the resettlement of refugees as organized under the Department of Church World Service of the National Council of Churches, is a shining example of what comparative service can do.

As we become more sensitive and accepting of our social welfare responsibility, and as we become more accustomed to working together, I believe that we ourselves, and the general community, will encourage more of this type of cooperative and coordinated work. It will not take the place of the services offered by the individual communions, but it will supplement, strengthen, and extend those services. This will be an important part of what the ecumenical movement means for us in our day.

In this movement we who are members of Christian Social Welfare Associates must be interpreters and leaders tied together, as we are, by common bonds in the Christian faith and our concern for the welfare of God's people.



EDITORIAL

HAPPY BIRTHDAY! On June 2 Christian Social Welfare Associates was one year old. This husky infant has grown larger in one year than either of its parents—the Association of Church Social Workers and the Church Conference of Social Work. However, the 525 members in 39 states and 6 foreign countries are only a small fraction of those who should join. Will you invite some of your friends to become members?

Christian Social Welfare has a unique role as the only interdenominational periodical in the Protestant welfare field. Limited time and money prevent its enlargement at present, but the editorial advisory committee is eager to hear your specific suggestions.

Do you prefer more feature articles or more short news items from the denominations, councils of churches, etc.? Would you like to have a quarterly magazine of twenty pages rather than the five issues of sixteen pages?

The articles this year dealt with church work, social action, and philosophical and religious aspects of Protestant social welfare. What suggestions do you have for articles, authors, subjects? Please write us your ideas *now!*



COUNCIL NEWS

Local Councils' Welfare Work

Directors of councils of churches' social service departments met in Atlantic City during the National Conference of Social Work. Reports were heard from Gilbert Hunter, Hartford, Conn., the chairman, and from Ashville, Buffalo, Detroit, Philadelphia, Quincy, Syracuse, and Washington.

Some of the functions of church council social service departments are: referrals to local agencies; consultation with ministers; general orientation of ministers either in groups or individually, with regard to social resources; and consultation and promotion of recreational programs for aged persons.

Activities of several councils include direct casework service; referral of juvenile delinquents to ministers upon request of Children's Courts; direct counseling with juvenile delinquents upon request of the courts; pastoral training programs for ministers with regard to counseling techniques and pastoral and chaplaincy functions; and adult study courses and lectures for ministers, parents and teachers on mental health, family life, and human behavior.

Services given by a few of the departments include a regular program of interprofessional fellowship as between doctors, psy-

chiatrists, lawyers, social workers, and ministers; services for minority groups; pre-marital courses and lectures on a group basis; field work supervision of social work students; education of the church public in broad social problems and issues such as juvenile delinquency, alcoholism, housing, need for foster homes.

ROGER CRAVEN

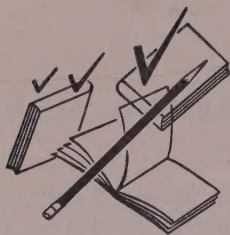
International Conference

Church social workers attending the International Conference of Social Work in Toronto, June 27-July 2, will hold special sessions. Mlle. Madeleine Barot, staff member of the World Council of Churches, will be the principal speaker. Reports on church social work in other countries will also be heard.

Church Conference of Social Work

Four hundred members of the National Conference of Social Work heard Dr. Arthur S. Fleming at the vesper service in Atlantic City in May. Tickets for the Christian Social Welfare Associates dinner and first annual meeting were sold out well in advance. John Park Lee is the new chairman of the Associates.

Plans are already underway for next year's conference in San Francisco, May 29-June 3.



BRIEFS

GUIDE LINES FOR GROUP LEADERS, Janet P. and Clyde E. Murray. William Morrow and Co., New York, 1954, 224 pages. \$3.95.

Mr. and Mrs. Murray, out of a rich experience working with groups and communities, have written this very readable book especially for volunteers and non-professional group leaders. They do a remarkably good job of stating sound group work concepts in easily understandable English.

It seems to this reviewer that this book can advantageously be put in the hands of volunteer group leaders, especially those who have had little previous experience in this activity.

The fact that the language is popular and easily read does not mean that some of the more complex aspects of group process and individual needs are avoided. Rather, they are illustrated so that they can be understood by the ordinary volunteer in leisure time agencies to the extent that they require such understanding to do effective work.

This book can be safely recommended to leaders of youth groups and volunteer leaders of groups of all ages in leisure time agencies. Several copies would be a good investment for any informal education and recreation agency.

JOHN McDOWELL

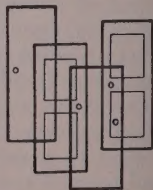
CHILDREN IN COURT, Helen W. Puner. Public Affairs Committee, Inc., New York, 1954. \$.25.

A pamphlet based upon a study of the New York City Children's Courts by Dr. Alfred J. Kahn. It should prove a valuable aid to all concerned with the problems of juvenile delinquency.

D. W.

JOB EXCHANGE

Address box number, Christian Social Welfare Associates, 297 Fourth Ave., New York 10, N. Y.



Positions wanted: Young woman, M.S.S.S. group work, desires work in community organization and group work under religious auspices, New England area. Three years similar experience. Box 111.

Young woman, M.A. religious education, experienced in social re-

search, desires position in church-related research, social work or community organization. Box 112.

Mature woman seeks position as casework supervisor or executive in church-related agency. M.A. social work. Wide experience in child welfare and community organization. Box 113.

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MAJOR BELLE LEACH, *national social welfare secretary*, Volunteers of America, Portland, Oregon

Second Vice-Chairman:

REV. CANON KENNETH E. NELSON, *executive secretary*, Department of Christian Social Relations, Protestant Episcopal Church, San Francisco, California

Recording Secretary:

OLIN OESCHGER, *administrative assistant*, Methodist Board of Hospitals and Homes, Chicago, Illinois

Program Chairman, Church Conference of Social Work:

GUNNAR DYBWAD, *executive director*, Child Study Association of America, New York

Nominating Chairman:

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